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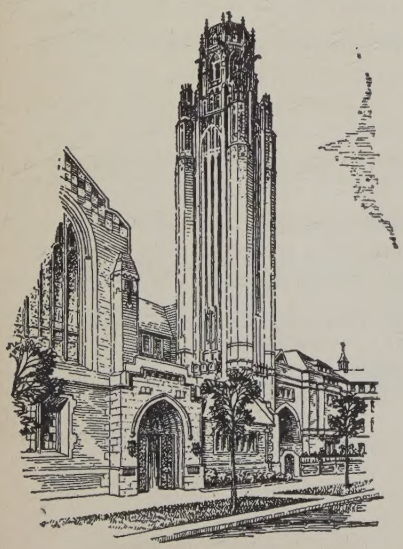

RELIGION AND PROGRESS

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By FRED EASTMAN

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FRED EASTMAN, *Editor*

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Emotions and National Destiny

By ARTHUR E. HOLT

IN THE *New York Tribune* of September 25, 1845, under the name of Robert Owen the following appeared:

A convention to be called the "World's Convention" is hereby called in the city of New York for the commencement in the New World of an entirely new system for the benefit of all, upon principles of equal rights and of self-government, the fundamental principles upon which the American government was based by its far seeing founders. This convention is now called to create an opportunity to make known the fact to all, that the means now exist in great superfluity to effect this glorious change for humanity over the world, but especially over the whole of this continent, and to consider and discuss in a friendly manner, the best mode by which in the shortest time, and with the least evil to all, these means may be applied to accomplish this change in practice. All having these unexclusive and God-like objects in view and more especially those who have had an extensive experience, are invited in the spirit of universal charity and kindness to attend this, the World's Convention.

Thus, Robert Owen, a great prophet of his day, believed that a new social order was just around the corner provided intelligent men set themselves to planning for it. However, he recognized that the great obstacle to his plans would be *prejudice*. He warned all who were coming to this convention to leave their prejudices at home. An exact quotation from his letter may be in point:

. . . . but let every one endeavor to repress, on this occasion, his own prejudices of locality and the prejudices of others; for it is these early imbibed prejudices alone that now stand between man and a high degree of physical and mental excellence, and progressive happiness in proportion as this excellence shall be attained.

But let none suppose that they are not prejudiced. The people of all nations over the world are locally prejudiced—in their sectarian dissentions, in their laws, governments and customs, in their classifications and partizan notions. The Jews, the Chinese, the Hindoos, the Mahomedans, the Pagans, and the Christians, through their endless sectarian divisions, are one and all strongly locally prejudiced. Each nation is locally prejudiced against all other nations—each race against all other races—each class against every other class—and, to some extent, each one against every other even in the same locality. These local prejudices prevent Union and destroy Charity, and, without Union and Charity, there can be no permanent prosperity, excellence or happiness.

Robert Owen was evidently right in fearing these large-scale emotions as the greatest obstacle to the bringing-in of his Utopia.

Another national convention which met in New York was the Anti-Slavery Convention. Determined to eradicate the evil of slavery as the outstanding evil in American life, they took issue with Robert Owen's convention and declared that it temporized and obscured the convictions of the people on the greatest moral issue of the period. It was not long before the anti-slavery forces of the North fought the agrarian slave-holding forces of the

South, and the American commonwealth was frozen in a framework of sectional fear from which it has not escaped up to the present time. Robert Owen's Utopia was entirely forgotten.

But this is not something which is confined to the days of Robert Owen. To those who have been thoughtful observers of the slight attempt at planning which has been attempted by the present administration, it becomes increasingly clear that its programs are complicated by great emotional commitments on the part of the population with which they are dealing.

One has only to go from Massachusetts to Colorado and then up into the Northwest and down into the South to realize that large-scale sectional and group emotions constitute the major problem of the government in carrying through united national action. Consumers constitute a distinct group who feel themselves threatened by rising prices for farmers and labor. Farmers, resentful over the exploitation of the decade which has just passed, are still suspicious of the government. Manufacturers who, for fifty years, have received the government benefits of a protective tariff are crying out against the government going into business in competition with them or for the benefit of the farmer and the laborer. They tell the farmer about the foolishness of adopting a political remedy for an economic disease in phrases which would make good reading in the comic supplement.

But a still clearer indication of the importance of these large-scale emotions in national action is seen in those countries which have already undertaken some kind of unified action. In Germany, Russia, and Italy the governments are frankly recognizing that their fundamental problem is the enlistment of the emotions of the people in some kind of unified emotional commitment. The totalitarian state must be, first of all, a totalitarianism of the heart. Hence these nations develop great programs for regimenting the emotions of the people. All the techniques of religion are adopted. There is the vivid proclaiming of that which is most desirable. There is also a proclaiming with equal vividness of that which is to be hated. All these countries develop their national saviors and their national devils, their songs which are militant for the new order, their martyrs who have suffered for it, their festival days which memorialize it, their unified systems of propaganda for determining the minds of the people. These emotions are organized around values which are made to appear to the people as worthy of supreme devotion. Viewed objectively, everyone of these adventures is a laboratory experiment in the discovery and in the defending of values. It is the material out of which religion is made.

We have advanced far from the days of Robert Owen in that we do not catalogue these large-scale emotions as "prejudices." We see them as inescapable parts of the human nature set-up. These emotions are always built around values. These values are not all of the same worth. Some of them are petty and some of them are significant, but they are the stuff out of which society is made.

Social morale is always centered around objectives of this sort, and society cannot go forward without morale. Religion in some of its phases deals with this kind of material. Religion is man in his believing capacity, but religion is also man in his evaluating capacity. In so far as it is, this religion is also morale built around values. Supposedly, it is built around supreme values. This is not always true, but in its best estate religion discovers, defines, and defends that which is worthy of supreme devotion. Furthermore, it becomes clear that a true church would find its place in

culturing the emotions of the people on the high plane of courage and love.

It is worth while to recognize that we are probably entering into a period when there will be staged once more those colossal conflicts which have been present whenever religion struggles for supremacy over these large-scale emotions built around secondary values. Similar periods are those periods which gave birth to the prophets of the Old Testament and the period of the New Testament when a newborn Christianity struggled with emperor-worship in the Roman Empire. When the assumed values of secular society come in conflict with those values which religion declares to be worthy of supreme devotion, you have either a subordination of religion to secular society or you have conflict which may be destructive conflict or may be creative conflict which clarifies issues and gives birth to some of the greatest thinking and willing which has ever characterized the human spirit.

It is from this angle that we can view some of the classic ways of dealing with the problem of human emotions in the social struggle. Society has had three great formulas for dealing with these conflicts: (1) theocracy, (2) the totalitarian state, such as the Roman Empire and its modern types, and (3) democracy. Let us consider these three:

Emotions in a Theocracy

The emotions of a theocracy are the emotions of the Absolute projected into the social order. A theocracy might be called a society in which the emotion of the Absolute subordinates all other secular orders. God's will, as expressed in some interpretation of it, completely occupies the horizon. It sweeps up and regiments all the secondary phases of society. Such a period was the early church period. The New Testament community was a theocracy where religious values were supreme and men were even able to declare that the family and the state were of little importance. There was no division of labor which gave independent status to family and state. Another illustration is found in the Mormon hierarchy, where the church is something of a totalitarian affair, owning the industries and quite thoroughly regimenting the lives of the people. The New England theocracy was a similar example.

Theocracies are generally defensible in their earlier periods. They have often represented a fresh transfusion of universal thinking into society. For a time men lived for the Absolute, but sooner or later when the great emotions depart legalism succeeds. The Cotton Mathers become, not helpers of the people's joy, but petty legislators. Secondary values are regimented, not inspired; instead of the spirit you get petty codes. It is about this time the youthful Benjamin Franklins arise and organize the hell-fire clubs and society once more goes secular.

Emotion in the Totalitarian State

The emotions of a totalitarian state are the emotions of a social order subordinating its inward world of religion. Practically all rulers recognize that the court of a totalitarian state must be an object of supreme loyalty. It is not possible long to maintain a totalitarian state unless there is a totalitarian heart. Consequently, these states develop some such device as emperor-worship. In modern times they develop such devices as a highly emotionalized nationalism, or they identify nationalism and racial purity and make of this an object of supreme devotion.

Strange as it may seem, these totalitarianisms generally ride in on a wave of professed public good. They offer relief from some intolerable contemporary situation. The present German program came in when the German people were suffering

from the futility of thirty-seven political parties, and the almost equally futile church. There is scarcely a tyranny in the Bible which did not get established benevolent end foremost. The ultimate criticism of totalitarian society comes when these social groups which have been erected into absolute worth lose some of their freshness of value, become legalistic and institutional, and people find them more oppressive than releasing. Then the revolt comes in the interest of freedom.

Emotions in a Democracy

The third formula has been called democracy. Democracy trusts the emotions of the people, but it is these diverse group loyalties which get it into trouble. In a good many cases democracy has been the theory by which men have pried themselves loose from some totalitarian society. Its emphasis has been more on revolt than on construction. The theory of democracy is that there should be critical interplay between various social agencies. Democracy provides for this by emphasizing freedom of speech, discussion and division of labor among the various functions, all the while expecting that out of this division of function and interplay of criticism there will come some kind of co-operative unity. The deplorable fact must be faced, however, that democracies have not thus far shown much success in achieving a co-operative social order. Democracy demands something more than separation of church and state; but it emphasizes, first of all, the necessity of separation of function in order that there may be co-operative organization of functions. It envisions an organized society which comes as a product of co-operative planning and working. It does not believe in subordination of family to the state or of church to the state or of the state to the church. It envisions something which is more difficult to maintain than a theocracy or a totalitarian state. *It is a fellowship of functions in which there is a critical interplay, but ultimately a fusion of cultural values.* Needless to say, it is this form of society which is being threatened at the present time; and some rather bad behavior on its part in the past leaves us, who believe in it, with a difficult problem on our hands to defend it.

The Church and the Emotions of the Social Order

Different churches find themselves facing these various social orders with varying degrees of friendliness. The Catholic church in theory and practice fits in best with a theocracy. Other churches have accommodated themselves to the totalitarian society. It is in the democratic theory of society that the Protestant church finds its natural habitat. The Protestant church does not believe in a theocracy, neither does it believe in a totalitarian state. It recognizes a moral validity in the secular vocations that is not recognized by any theocracy and that is not recognized by any totalitarian state. The problem of Protestantism, however, is the problem of the relationship of the church to these secular vocations. John Calvin released the secular vocations when he declared that it is possible for men to serve God in these vocations, but the vocations accepted the liberty and rejected the control. Just at present the Protestant churches are engaged once more in insisting that this separation between church and state which has been a satisfactory formula for some time in the past is no longer adequate. So far as I know, no Protestant group wants to re-establish a theocracy. It will fight to the death what it believes are the false claims of a totalitarian state, but it also affirms with equal conviction that there must be some kind of unified relationship between church and society.

These emotions which organize around

the highest values are in contact, and in many cases in conflict, with those emotions which organize around race, nationality, class, and the provincial loyalties which Robert Owen talked about. The building of a unified society is the problem of discovering a hierarchy of values which can be the objects of human loyalty and which will give to the inner life of man, not perpetual conflict and destruction, but a sense of unity, wholeness, and dignity.

This, it seems to me, is primarily a problem in the realm in which religion deals. It is more fundamental than politics and statecraft. It certainly constitutes a major problem in democratic statecraft. All of our major statesmen at the present time are saying that progress in the United States awaits a change of heart—a purification of heart—on the part of the American people. If this means anything at all, it means an appreciation of values and the giving of loyalty to values which will make it possible for plans to be formulated and laws to be passed and executed which will lead us out into a better ordering of national life.

A Son Looks at His Father's Faith

By A. C. McGIFFERT, JR.

THE appearance of a volume of hitherto unpublished papers of my father which I have just edited, entitled *Christianity as History and Faith*, has prompted the editor of the REGISTER to ask me to present quite informally some random observations on how a father's faith looks to his son. Obviously, I cannot deal as a whole with his religious attitudes and thought. What I should like to do is to examine certain features which seem to me to be particularly relevant to my own attitudes and thought today.

His Theory of Religion

My father had a theory of religious knowledge. He distinguished between facts and values. Facts we get at by the scientific method. This picture, we say, is five feet by three. That is a scientific fact. But the picture also affects us. It gives us pleasure. It is beautiful. This is a qualitative view of the picture—a view quite as true though of quite a different kind from the quantitive view of science. Judgments of value are more subjective than, but equally as real as, scientific judgments. Religion, like art and morals, has to do with judgments of value. There is a scientific knowledge of God which has nothing to do with religion. God is known religiously only when he is thought of in such a relation as to help us live more effectively.

My father found himself a part of the world of nature and yet at the same time above nature. Nature was indifferent, if not positively hostile, to his human hopes. The objects he loved, the causes he served, the ideals he cherished, seemed hollow, impertinent, doomed to failure in a world the scientists described. But he would not willingly accept a view of life that makes it meaningless. Religion was for him nothing more or less than a desperate search for a higher power set over against the world by contact with whom he could maintain his morale. He could not find God in nature. What should he do? Suppose he were to

assume that a power exists to give purpose to his life as well as reinforcement. He would live as if God were; trust him, though he did not yet know him; make a venture of faith. What is likely to happen to the man who postulates God in this way? My father's answer was that he would thereby win a spiritual victory over the world of nature. This is a theology of pragmatism.

But he went a third step farther. He pointed out that we are not the first to make this venture of faith. The religious experiment has already been carried out. Jesus once lived as if there were a heavenly Father to whose will he could devote himself utterly and upon whom he could draw to replenish his spent spiritual resources. The trust of Jesus was vindicated. Look at his successful life! Since then, unnumbered people have made a similar venture and found "trust and strength and calmness from above."

This magnificent interpretation of Christianity liberated and vitalized my father's spirit. Yet he knew that, like other types of Christian theology, it had its significance mainly for its own day and would ultimately wane, as have so many other movements he studied. Such relativities of history did not disturb him. Once jokingly I took him to task on account of his theology. "The Ritschlian school of which you are a champion," I said, "seems to have fallen on hard times. Its adherents decrease. It has not retained its hold on some of its older spokesmen, and the oncoming generation is either ignorant of it or dissatisfied with it."

"Well," he replied, "it lasted thirty years, didn't it? That's about as long as any theological movement ever persists."

What has happened since my father constructed his theology to combat the rampant naturalism of the day is briefly this: Nature now seems no longer wholly opposed to our human interests. At many points, to be sure, it still thwarts us. And its raw materials are open to the manipulation of people who construct diabolic tools and weapons that threaten to destroy us all. Nevertheless, we are children of the earth. As Dr. Frost put it in a recent address at the University Chapel "We are dust, yes; but we are star-dust." Nature has produced us, or at least released us. Between it and ourselves exist bonds of connection. In nature, too, we observe an order and movement which supports and promotes our human efforts.

In view of this new interpretation of the relation of physical and human nature, I, like many others, have had to expand my father's thought to fit the present intellectual situation. I find God not only in history but in the cosmos; by way of science, as well as by way of faith. God becomes for me both a matter of fact and a matter of faith. The apex of faith rises no higher for me than it did for my father, but the base of the pyramid is broader and, I think, stronger. Thus I have added an objectivity and realism to my religious thinking that was wanting in his. But I have not subtracted that practical venturesome decision of trust which seems to me to be the heart of his Christianity.

His Religious Attitudes

In his lectures at Union Seminary and in his books my father gave the impression that the Christian religion is primarily a set of doctrines rather than an attitude of faith. It is, of course, both. By inclination a philosopher, he was profoundly interested in the varying philosophical interpretations of the Christian religion. What might be called the "religious life" of the theologians lay beyond the range of his major interest as a scholar. This is not to say that religious living is less important than religious thinking. One without the other is void. A historian may be pri-

marily interested in doctrine and yet himself take a profoundly religious attitude toward life. Such was the case with my father.

In an informal address on prayer he once told the story of a friend of his who prayed only for spiritual things. My father declared this method was too rationalistic. "Rationalize doctrines if you please, but not attitudes." He then went on to recount his own experience of constant prayer for anything. His practice of prayer had definite consequences. "I do not observe seasons of praying, any more than of breathing or loving." The advantage of this practice of prayer, he felt, was to keep his desires high, unselfish, and subject to God's will. He could say almost without exaggeration that he prayed all the time. His communion with God was intimate and constant.

Equally intimate, perhaps, was his personal relationship to Jesus. It was because his writings displayed again and again signs of his devotion to Jesus that I placed six of his articles about Jesus at the forefront of the outline of his own faith. He was eager to have others make their own acquaintance with Jesus. On that account he resented all theologies that thrust themselves between Jesus and the man of today.

> Over and over again Christians have had to break through the shell of the Pauline theology in order to get back to Jesus himself. . . . . Preachers today so often preach doctrines about Jesus, the doctrine of salvation or of the atonement or the social gospel or anything except Jesus himself. . . . . If we could only bring men face to face with him, let them hear him speaking and see him living he would do better than we possibly can do the work we are trying in our feeble and blundering way to do.

My own understanding of Jesus differs from that of my father. I do not enjoy the experience of "associating with Jesus and being his friend" to anything like the degree he did. Nevertheless, looking at his faith, I subscribe to its major intention. Jesus is for me both a historic personality and a symbol of life at its best. This double rôle he plays—of critic and example on the one hand, and personalized ideal on the other—I count indispensable for my own life as well as for that of the Christian church by and large.

Rites and Ceremonies

My father's suspicious attitude toward rites and ceremonies I question. While he himself found great inspiration in such a rite, for instance, as the Lord's Supper, he felt that one of the reasons for the church's loss of leadership is its emphasis on these rites as a major duty of the Christian. This certainly has not been the case in churches I have known. Most of them could profitably take a dose of ritualism. I count it fortunate that the psychologists are teaching us daily new things about the significant possibilities of symbolism. The dramatists, too, are opening our eyes to the emotional power of religious rites.

The Church

My father put his finger on a weakness of many liberal religious leaders, i.e., their inclination to think so exclusively of the church as a means to an end—the end, let us say, of service to the community—that they "neglect the means, the church itself, until it degenerates into an instrument unfitted to its task." In a charge that he delivered on different occasions to Archibald Black and myself he pleaded for an emphasis on the church as an end in itself. (He felt there was small likelihood of liberals carrying his suggestion too far!)

> Because the church is an instrument to serve the world, it needs spiritual power and spiritual vision. Do not let your ecclesiastical machinery, necessary as it is if the Church is to mobilize its forces for the service of the community, take the place of personal influence or of the direct impact of life upon life.

Now I believe that the new liturgical and dramatic experimentations going on in liberal churches offer us an opportunity,

not perhaps fully realized by men of my father's generation, to vitalize Christian devotion and bring nearer the center of consciousness again the thought and experience of Christian people as a fellowship. My criticism of my father's suspicion of rites and ceremonies is that he was too much aware of their capacity to be misused and too little aware of their capacity to promote an objective he so eagerly desired to reach: the building-up of the spirit and body of the churches.

Forgiveness

The interpretation of the church as a group of people who reinforce each other, help to hold up each other's standards, and lift each other when they fall needs to be elaborated further than my father was interested in doing. *Christianity as History and Faith* contains a brilliant chapter on "Forgiveness," which I find an admirable guide for my own thought on the subject, with, however, one significant oversight. It declares that "we should never forgive ourselves." But this is just what we cannot do if we would. Forgiveness on whatever level it be taken, is a social process. Forgiveness of an offender is a twofold experience of faith and love. The repentant sinner is made aware that someone still believes that he can be better, that another self than the one which came to expression in his disloyalty is his true self and still possible self. This is faith. Necessary as is faith directed toward the sinner, it is not enough. By his disloyalty the sinner has broken the bond of fellowship that once united him to the person or the group whose standard he now flouts. He feels himself ostracized. This sense of isolation he cannot overcome of himself. The individual he has wronged must repair the broken link, taking the initiative in re-establishing the contact which the sinner has destroyed. Thus love draws a circle and takes him in. Recent liberal Christianity gives hopeful evidence of dealing more understandingly and more effectively with the hurt conscience than liberals like my father, rejoicing in freedom from what seemed and often was an artificial burden of sin, were prepared or able to deal.

The Destiny of Man

If in these remarks my criticisms have overbalanced my approvals, that is only because, were I to voice the latter, I should have to reproduce most of the outline of my father's faith and method, as exhibited in the volume already referred to. Let me say in conclusion just this: There seems to be a growing panic in the liberal religious ranks. Some liberals evidently mistook the nature of the Christian objectives and tests of truth. Others misjudged the length of time required for the realization of their ideals. They now tend to revert to a religious pessimism. They indulge in an orgiastic luxury of self-condemnation and despair. They talk as though God is wholly against them or wholly other than they (the Barthians). This is a folly of exaggeration. As a final gesture of despair some liberals even propose to borrow the weapons of the world to fight the world (the Niebuhrs). To such faint hearts I commend two things: the poise of mind and absence of finality in regard to both means and ends which his study of history gave my father; and his sense of the grandeur of the human spirit, which was the fruit of his faith. His own spirit was not daunted by defeat or demoralized by disappointments of delay. He was not impatient under unavoidable suffering or recreant to his vision in the face of bitter obstacles. He was ever a fighter. His was the spirit confident that man's destiny on earth lies neither in his own hands alone nor in the hand of God alone, but in the co-operative and victorious efforts of both man and God. This is the spirit which shines through the pages of *Christianity as History and Faith.*

College Students Face New Frontiers

By Wilhelm Pauck

SINCE the end of September, I have visited colleges in New York, Pennsylvania, Maryland, Ohio, Nebraska, Kansas, and Missouri, traveling under the auspices of the Spiritual Emphasis Committee of the Student Division of the National Council of the Christian Associations. I have met with professors and students under all sorts of conditions. Thus I have had an unusual opportunity of establishing contacts with the "college mind." Here are some of my observations:

The Professors' Dilemma

To a superficial observer, all college people appear curiously alike. On every campus he encounters the same types. First, there are the conscientiously working professors. Proud of their academic training, they carry within them a deep loyalty to their own teachers under whose guidance they obtained the higher degree which opened for them the doors to the teaching career. Most of them still cultivate the aspiration of their youth for achievement in the realm of scholarship, although the routine of classroom work has given them little opportunity of realizing it. The most agreeable trait of the college professor is his generally wide outlook upon the world, which he usually has seen with his own eyes during the one highly cherished trip to foreign lands, his genuine friendliness in his contacts with fellow-men, and the warm kindliness with which he treats his students. A person like myself, who secured his academic training in German universities, cannot but marvel at the preservation of the human side of the educational process by the American democratic spirit. It is, I believe, the glory of the American college that, to a remarkable degree, it has succeeded in avoiding a mechanization of education and that its activities are primarily centered in the cultivation of the human values of character and personal relationship. The present crisis in American education has not yet deeply disturbed the continuity of this valuable feature.

An attentive observer, however, cannot fail to notice that almost everywhere the educational process is laden with a spirit of insecurity and uncertainty, owing to the dilemma with which the educators feel confronted: Shall they aim toward higher and more specific standards of scholarship, or shall they devote themselves to a wide program of a general cultural training based upon a contemporary outlook upon the state of civilization? Whatever the ultimate solution or decision may be, it will have to be derived from the now prevailing situation. I should like to characterize it by saying that American higher education is not sufficiently humanistic, but certainly sufficiently human.

The Passing of the Flapper Students

The students are, for the most part, an unsophisticated lot of irresistibly attractive young people who genuinely enjoy all kinds of horseplay, take their dates with playful seriousness, and acquire early in their college careers a great concern for the fortunes of their athletic teams. They are distinguished by a naturalness which excludes the temptation of assuming a pose. In contrast to their European fellow-students, the young Americans (the Easterners less than the Middle-Westerners!) are no *poseurs*. It cannot be said that they love their "student-vocation." They nourish within themselves a (perhaps natural) unhappy reaction against the drill which necessarily must attend

their training. They complain of the lacking opportunity of developing their own tastes and interests, and put the blame on the educational system. But they are curiously inconsistent in their attitudes, for they really could have ample occasions of concentrating upon their own personal "scholarly" inclinations if they would not permit themselves to become involved in a myriad of extra-curricular activities.

When they have overcome the tendency of being indolent and the inclination of considering study a mere drudgery, they disclose an insatiable inquisitiveness concerning all kinds of events within the world, displaying in their questions a naïveté which often betrays a surprising lack of historical orientation.

The boys are apt to be careless in their ways of dressing and rather thoughtless of others. The girls are usually an amazingly well-groomed group of young women, who early in life have adopted the mannerisms of "ladies." In comparison to former years, one notices the absence of the flapper. That strange creature who thought that the eyes of the world were glued on her as she tripped across the campus is no longer visible. Nor are fraternities adorned by the presence of young men who preferred that "outlandish" brand of clothes which business-men advertise as "collegiate." The cause of this disappearance of the collegiate type of the boom era is, of course, the depression. But it would be wrong to attribute the abandonment of superficiality primarily to poverty. By and large, the spirit of the students is of great seriousness.

The Expectancy of Today's Students

Today the mind of youth is filled with an expectancy which waits for the leadership of teachers of an unusual sort. The students in the colleges are aware of the fact that they live in a period of transition. They realize that an era of cultural reconstruction is about to begin. They gladly respond to appeals for the development of a fresh spirit of social responsibility, for the creation of a new cultural mood, which is to be characterized by neighborliness and not by self-determination and by self-sufficiency; by service and not by success, by concern for the common wealth and not by individualistic acquisitiveness. But there seem to be few who are able to direct this hopeful devotion into channels of concrete realization.

Unrealistic Leaders

As I see it, the difficulty is twofold:

1. The leaders who attempt to direct the search of the younger generation for "new frontiers" are of two types. One group is strangely concerned for the maintenance of the *status quo*. Suspecting a spirit of destructive radicalness in youth's challenging attitude toward the present social order, it indulges in blind warnings against the dangers of a revolution, thus crudely misinterpreting youth's expectancy as a spirit of revolt. Nothing could be more unrealistic. Another group meets the demands and hopes of the younger generation by subjecting it to agitation and propaganda for all sorts of special causes, good and bad, near and remote. Misunderstanding youth's anticipation of a "better world," these men attempt to arouse in the students' minds feelings and judgments which in their immature experience they really cannot comprehend. This, too, is unrealistic.

Under the influence of these two types of leaders, college discussions on contemporary American problems are too frequently directed toward such movements as Fascism and Communism, as if the possibility were imminent that one of these movements determines the immediate American future. As a matter of fact, the social, economic, and political factors which could cause the rise of Fascism or

Communism in the United States are only embryonically present in our society; and it is unlikely that they will actually develop as long as the American middle class continues to be sufficiently healthy and wealthy in body and mind. It would, therefore, be a much more realistic procedure for those who fear these movements to cultivate positively the immediate cultural possibilities inherent in this situation, instead of describing the systems of Russia and Germany and merely negatively warning against them. In preference to speaking against Hitler and Mussolini and against (or for!) Lenin and Russia, as if there were a possibility that their example might soon be followed in the United States, would not social leaders of college youth do better to devote themselves to a discussion of the philosophy and program of the New Deal, precisely because its course appears to be determined by a concern for the "middle class"? Only very little is done in this direction. Is it not regrettable that the socially and politically awakened American students generally act and speak as if they knew and felt more about the policies of the German National Socialists or of the Russian Communists than about the plans and methods of the Roosevelt Democrats? In making this statement, I am aware of the fact that an unwritten tradition seems to prohibit the introduction of "party politics" into the discussion of such politically "neutral" groups as colleges, but I insist that it is an unrealistic procedure to leave the American student so terribly unaroused in his attitudes toward his own government.

Action before Thought

2. Another aspect of the difficulty which besets youth's willingness to dedicate itself to "the good, abundant life" is an integral part of the life of young people. A college student must of necessity lead a life of anticipation. He cannot actively participate in the affairs of the world. As a spectator he must follow those events in the social order which shape his own future. The best course open to him, if he desires to cultivate his sense of a social responsibility, is to devote himself to personal culture, to develop his own awareness of the needs implied in the contemporary situation, and to prepare himself as effectively as possible for the particular profession which he has chosen for himself. It must, of course, be admitted, that this course is actually followed by almost all college students. They prepare themselves for their lifework by study and by discussion of significant ideas and events. But both studies and discussions are dominated by the inevitable pressure of the question: "What shall we do?" The spectator is eager to be a participant.

As a result, the students become involved in programmatic action. Their action, however, can seldom be related to concrete situations. Hence their programs of peace, international understanding, racial friendship, social justice, equitable distribution of wealth, social control, and opportunity, etc., often head toward an abstract and absolute idealism. The lack of actual experience of the concrete problems of reality is seldom felt. While one must be thankful for the vast amount of good will which expresses itself in this idealism, one must also be apprehensive of the great dangers which are included in it. For an absolute ideal or principle which is not constantly nourished by the awareness of the actual conditions of life is unrealistic and impractical. When I encounter the fine idealism of American college students, I am often reminded of the German youth movement whose rise I witnessed. I was acquainted with many of its enthusiastic first members, and I have had occasion to follow the course of

their careers in life. Many of them, who in their youth devoted themselves to high cultural and social ideals and gave promise of becoming effective leaders in a movement of cultural reconstruction, are now merely "ordinary citizens" who drift along in the social process without much care whither it is going, as long as it guarantees them comparative peace and orderliness and an income for themselves and their families. As soon as they were brought face to face with the actual complexity of the social order, their period of disillusionment began. They had to discover that their absolute, abstract ideals and programs did not fit the concrete conditions of society. I cannot deny that I fear that many of the most promising members of the present American college generation will be similarly disillusioned. They, too, have chosen to walk on the pleasant and inspiring, but perilous, path of an ethical, abstract idealism, at the end of which there awaits them not perfection, but disappointment.

Too Much Practical Impatience

In conclusion, I should like to express the feeling that in the colleges (and, I may add, in the churches and in the circles of all those who are concerned with the building of a better social order) there is too much practical impatience. The question: "What shall we do?" which certainly is life's decisive question, is too far in the foreground of interest. Too frequently it is answered before the situation in which the doing must take place has been fully recognized in all its implications, and before the all-important religious problem of the inner reasons for a definite action has been frankly faced. They who ask: "What shall we do?" must also be willing to inquire: "How and where shall we do what must be done?" and "Why must we do it?" The reasons for action are ultimately of a religious nature, and the circumstances of action are of a historical nature. But neither religion nor the historical consciousness (by which man links his present to the past and to the future!) are sufficiently appreciated in their paramount significance by those who wish to create the new productive cultural mood which must precede the conquest of the "new frontiers."

Extension Service of C.T.S.

Radio Matins by Students and Faculty, Daily (except Sunday) 7:45–8:00 A.M. Central Standard Time. Station WIND of Gary—"The Top of the Dial." Tune in.

Choir Music Service. Write Professor Cecil M. Smith.

Religious Dramas and **Biographies.** For selected lists write Professor Fred Eastman.

Loan Library Service. See pages 29–30.

Religion and Progress

By WILLIAM C. GRAHAM

[*The following article by the Professor of Old Testament in the Divinity School is the substance of the second of two addresses recently delivered in Bond Chapel. In the first Dr. Graham held that the aristocratic attack upon the problem of human freedom had failed because of an inherent spiritual weakness: disbelief in the sacredness of human beings and their ability to progress in the mass. He argues here in behalf of the social attack upon this problem.*]

THE other attack on the problem of human freedom which religion, historically speaking, has attempted to develop, might be designated as the "social attack." The philosophy of this attack recognizes, not the supreme authority of the race, but the supreme authority of God working in and through the race. It does not look upon humanity as a moiling, toiling mass bound forever to one moral and intellectual plane, capable of throwing off here and there great individuals who may alleviate its sufferings but never cure them, destined never to be more than an inchoate mass of half-human, half-bestial beings. It insists upon regarding those truly great individuals who rise above the crowd, not as though the greatness of the few proclaimed the ordinariness of the many, but as though the great were a promise of what the many may become.

The writer of Ephesians gives expression to this philosophy when he urges his correspondents to fulfil their several functions faithfully—

> till we *all* attain unto the unity of the faith, and of the knowledge of the son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ.

And when a little later he urges them not to walk "as the gentiles also walk," it does not seem far-fetched to suppose some memory of a word attributed to Jesus by Mark:

> Ye know that those which are accounted to rule over the gentiles lord it over them, and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be servant of all.

Gilbert Murray reveals the same philosophy when he declares that faith in the spiritual progress of the race lies very close to the heart of our religion. He might have said that, along with faith in the sovereign goodness of God, it *is* the heart of our religion.

This social attack upon the problem of human freedom has taken its rise from the contribution of the prophetic spirit. This is a significant fact because those who spurn this philosophy, those who wish, no matter with what glowing visions they condescend to entertain the multitude, to go on under the hoary, creaking doctrine of hero-worship, are wont to condemn the social attack as visionary, impractical, ponderous, and slow. They damn it, rather effectively, as mere sentimentalism and invite us to pull in our belts and get down to the cold, hard facts of life.

But since the philosophy of the social attack finds its source in the springs of prophecy, one cannot allow it to be labeled as mere sentimental optimism. In fact, it would not be unfair to say that in their view of contemporary life the prophets were pessimists—though not of the same brand as those who spurn faith in human progress.

The prophetic pessimism is optimism in reverse. It never sours into cynicism. It never slips over the brink into defeatism.

It rests upon a genuine realism that seeks facts and will not compromise with sham. But it is not the kind of pessimism that feeds on itself. The prophets are not *poseurs*. They are not dramatizing themselves in tragic messianic rôles. They *are* tragedy. They are the nerve ends which signal to the whole body politic the pains of decay and approaching dissolution.

Carlyle once remarked about Goethe that he "had to write his *Sorrows of Werther* before the spirit freed itself and he could become a man." His mood was the tragic mood of the immature, of those who enjoy tragedy, as the hypochondriac enjoys ill health, often to the point of simulating it. There is not a little pessimism of this lachrymose type abroad today—pessimism that ridicules progress. It is that type of pessimism which is now devoting itself to paralyzing the social attack on the problem of human freedom, the pessimism of those who have no faith in man but unlimited faith in a few men. They have been very busy telling the world what a wicked world it is, what a hapless, hopeless clod is the average man, busy laying the roots to the tree of humanity's life. It is time that these histrionic pessimists should give place to others of the true prophetic type who might become the precursors of a new age of progress—not technological progress, but personal progress.

But this age of personal progress will never be ushered in unless the masses are stimulated to do something more than to look for greatness in others. We must be stimulated to feel it in ourselves; we must be encouraged to develop it by participation in the great task of directing the social process; we must be awakened to a sense that God, the supreme authority, is in us and works through us. Only in this way can religion fulfil its function by assisting us to work out a pattern of culture adequate for the harnessing and direction of the mighty economic and political forces which modern genius has released upon society. And religious leaders can only do this service for us by identifying themselves with us, by binding themselves to us with the chords of understanding and affection.

A Plea For Self-Discipline

By Fred Eastman

[*An address delivered in Graham Taylor Hall last October on the occasion of the opening of the Seminary's seventy-sixth academic year.*]

A STURDY New Hampshire villager was telling me about his neighbors. Finally he came to one who aroused his ire. He's shiftless," he said. "Why, I've seen that man go to the store and buy beans!" To him that seemed scandalous. Any man with a decent amount of energy would raise his own beans in his own garden.

We have grown soft. Our schools, our churches, our political parties, are fairly flabby in their requirements for admission. They make sentimental appeals but no *demands* upon our heroic qualities. Spanking has practically disappeared from our homes. Our palms itch to administer a little beneficent pain to our neighbors' children; but when we consider our own, we are filled with inhibitions. It is a rare school which has enough

fortitude to expel a student, even one who has demonstrated persistent laziness or weakness of character. Who has heard of a church which has had the temerity even to censure one of its members for anti-social conduct? As for political parties, where outside of despised Russia is one which makes any requirement whatever of conviction or intelligence of commitment, of anything except a promise to vote—if the weather is fair? Soft parents, soft schools, soft religious and political institutions, are not the kind that can be of much help in these difficult days.

Yet the purpose of this brief discussion is not to bemoan the softness in our group life, but rather to plead with modern bean-buyers for a revival of self-discipline. Why self-discipline? In order that we may acquire power to meet the struggles ahead of us. For as individuals and as a human race, nothing is surer than that titanic struggles impend. We face certain defeat as individuals unless we can infuse more iron into our internal makeup. The same is true for our institutions. Soft institutions are but the reflections of soft individuals. When we have developed more iron within ourselves, we may have hope of stauncher institutions. A reference to the struggles of men of other days may help us here. For the more one reads of the biographies of men and women who have made significant contributions to past generations in times of crisis, the more one is impressed with the important part that self-discipline played in their lives. In about three cases out of four it was one of the prime sources of their power.

Look at a few examples. There was Plato. He wanted to think out a philosophy of life. But he was beset by the temptations of sex and the luxuries of the city, for he was a rich man. Jerome in his second book against Jovinian tells us that Plato therefore "established his academy in a place remote from the city, and not only uninhabited but unhealthful as well. This he did in order that the onslaught of lust might be broken by the fear and constant presence of disease, and that his followers might find no pleasure save in the things they learned." We are still studying Plato's philosophy.

Abelard was another student who had to submit himself to a severe self-discipline in order to think. He built for himself a retreat in the wilderness so that he would be free from the distractions of the city. Then other young men began to follow his example and left their towns and castles and came and dwelt near Abelard in order that they might study under him. They built themselves huts, they lived on the herbs of the field and upon coarse bread, they slept upon heaps of straw and rushes, and their only tables were piles of turf. Is it any wonder that the thinking they developed had a ruggedness about it that set it apart from the other thought of that day?

But running away from the noise and confusion of a city is not the only way of winning one's way to freedom to think. Tom Paine disciplined himself to think out his essays in the very midst of the noise which surrounded him in a clerkship in England. That training served him well, for during the hardest days of battle and the longest marches of the Revolutionary War he could still think out his series of essays which were later known as *The Crisis*.

Jean Jacques Rousseau was a man of power in his generation. Whence came that power? It came in part at least because of the way he disciplined himself. There had come a time when he found himself at a crossroads of two ways of living. He had written a book in which he had preached independence and poverty. But he was himself living in luxury in a highly paid political position. He saw the inconsistency and made his choice. He re-

signed the position; disposed of his sword, his gilt buttons, and white stockings; and announced to his friends that to support himself at his writing he would copy music at so many sous per page. Throughout the rest of his life he stuck to this clerical work, earning only a poor living at it and refusing pensions offered him in England and in France that he might continue to be free. Because he set this example in his own life, people took strongly to his theory that everyone should learn a trade and should know how to work at something, whether he be a noble or a peasant.

Thomas Jefferson wrote the Declaration of Independence and the Statute of Religious Freedom of Virginia and founded the University of Virginia. The power which he manifested was no accident. It came out of years of mental discipline. He passed on to a young student a schedule for reading. In addition to requiring a knowledge of French and Latin, the schedule proposed the following:

1. *Till eight* in the morning employ yourself in Physical studies, namely Agriculture, Chemistry, Anatomy, Zoölogy, Botany, Ethics, and Natural Religion, Religion Sectarian and Natural Law. . . . .

2. *From eight to twelve* read Law. [Here Jefferson traces a general course of reading in the Common Law and Chancery and gives a list of law books. He then suggests a case method of study.]

3. *From twelve to one* read Politics. [Here he proposes a specific list of significant books.]

4. *In the afternoon* read History. This course comprises the Greek and Latin historians in the original [Gibbon's Roman Empire; for Modern Europe, Millot, Russel, and Robertson, and a number of English and American writers, including Bacon's *Henry the Seventh*, Camden's *Elizabeth*, Hume "republicanised and abridged," Robertson's *America*, and Burk's *History of Virginia*].

5. *From dark to bedtime.* The last hours of the day or rather night are assigned to belles lettres, criticism, rhetoric and oratory. Among poets "Shakespeare must be singled out by one who wishes to learn the full powers of the English language."

Is it strange that the man who could set up such a discipline would be trusted by his fellows to lead them in the perilous days of the Revolution?

Writers and artists are sometimes regarded as undisciplined individuals, but the biographies of the greatest among them present a different picture. When Goethe was young, he disciplined himself to have to play several musical instruments and to write in seven languages. In order to keep himself fresh in these seven languages, he wrote a novel in which he took seven brothers and sisters and scattered them over the face of the earth, each in a different country. Then he would have them describe their experiences in German, English, Latin, Greek, Italian, French, or Yiddish. To make their adventures seem real, he had to learn the geography of these various countries. The resultant novel, of course, did not amount to much as a novel. Nobody else could read all those languages. But as self-discipline it may account for Goethe's utter freedom from provincialism.

The world has rarely produced a more prodigious worker than John Wesley. His publications number 371. He traveled about eight thousand miles a year, mostly on horseback. He seldom preached less than five hundred times a year through a period of more than sixty years. He started an orphanage and a hospital and a school. These are but a few of his major achievements. Back of that colossal labor lies a self-discipline equally as rare. It began under his mother, who had nineteen children and couldn't spare much time for argument with any one of them. She taught him how to cry softly, and she frequently gave him something to cry for. But she also taught him how to pray. When he grew up, he was even more of a Spartan. He learned by experiment just how much sleep he needed, and found that if he retired at ten he would not lose a moment in wakefulness if he arose at four. He found that he could pray from four to

five every morning without being interrupted; so he set aside that hour and kept it faithfully. He lived in the simplest possible fashion, with the coarsest of clothes and the most frugal diet. He spent no more upon himself when he received $2,200 a year than when he received $150 a year. He taught himself to study while on horseback, to sleep on the floor, and even on the ground. One might think that he would kill himself by such rigid discipline, but he was still carrying on with only slightly diminished powers at the age of eighty-four.

But turn from these historic examples to one of our contemporaries. There is Albert Schweitzer, foremost interpreter of Bach, as well as great philosopher, teacher, and medical missionary. During the war he was held prisoner on a prison ship. There was no organ on the ship, but one of his fellow-prisoners made for him a wooden table and Schweitzer designed upon it the manual of an organ. By using that manual he kept up his daily organ practice, hearing the sounds, of course, only in his imagination.

Does anyone question that part of President Roosevelt's personal power comes from the self-discipline by which he has overcome the handicap of his paralyzed legs?

Back of all this self-discipline, whether in Plato or Goethe or Wesley, there has been a sense of life not only as an economic and social struggle but fundamentally as a *moral* struggle in which man's victory has eternal significance. Out of the confusion and muddle of the last two decades we are coming again to that conviction—it rings through the writings of Hocking and Whitehead, Niebuhr and Nixon, and of nearly every other important interpreter of thought among the younger men and women of our day. Our colonial ancestors had that sense in the prevalent theology of their day—Calvinism. Not many in these days have a good word for Calvinism, but one valuable thing it did for those ancestors: it taught them a stern self-discipline. As Carl Patton has put it, "It taught them not to come at life like a kitten, or fool with it like a puppy, or to hover around it like a butterfly." We will not revive Calvinism; but our minds are clearing sufficiently after these headache years to see that at the center of life is a moral struggle and that whether man wins or loses makes a tremendous difference in the whole scheme of things. Strength and power for that struggle may come out of self-discipline.

Thus far I have pleaded for a self-discipline that would apply to any intelligent adult or youth facing the present crisis. But there is an even greater need for self-discipline among candidates for the ministry. The church has been crumbling during the past two or three decades. "Crumbling" is too slow a word; "tobogganing" would be more accurate. In the survey of theological education published last year we are told that "the general level of the Protestant ministry has been declining for the past hundred years," that "most ministers are poorly trained," and that "there was an oversupply in 1930 of between 40,000 and 50,000 ministers."

You are here to train yourselves to become ministers in this church. Are you content to let it be a toboggan-ride to pious uselessness? No one is going to listen to you because you are a minister or because you have a degree. No one any longer believes that you hold the keys of heaven or an asbestos ladder from hell. But if you are a good pastor, you will be standing beside your people in the most critical times in their lives—when they are passing through deep waters. You will be looking into their faces when they are taking the marriage vows. You will be with them when their children are baptized. You will be sitting beside their beds when they

are sick. You will be taking long walks with them when the angel of death has invaded their homes. What you say to your people in such times may be more important to them than anything you can ever say in a sermon. If they listen to you in these crises, it will be because they think you have an inner strength and power to help them. You may acquire that strength and power through knowledge, or insight, or understanding, or sympathy, or ability; but you can plumb such sources only as you learn self-discipline—self-discipline in every area of your personality: mind, emotion, sex, work, play, and worship.

But there is a higher appeal than that of your personal power, or even of the restoration of the church. The task of the church is the extension of the Kingdom of God. You want to help in that majestic work. That is why you have come.

Let us be clear about this Kingdom of God. Surely Dr. Morrison speaks for us all when he says that the most important change that is now taking place in Christianity is the shift of its center of gravity from the inner life of the individual to the public life of society. We have discovered, as he says, "that secular society as now organized damns men's souls faster than evangelical Christianity can save them." It is not enough that you try to serve and guide individuals in their distress. You must do something about the social order, something about the major devils of War, Insanity, Racial Prejudice, Economic Injustice.

That kingdom was, and is, neither a political nor a temporal affair. It is more: it is spiritual. It is a fellowship of human beings, but it transcends the limits of time and space and circumstance. All who have ordered their lives by the law of love belong to it eternally whether they lived two thousand years ago or two thousand years hence. Rooted in human hearts it grows slowly, silently, until it pervades and transforms human life. It recognizes no class barriers. It binds men together, not in class hatred, but in a comradeship of good will. It seeks not an abundant life of things but an abundant life of the spirit—understanding, joy, peace. It follows not an abstract ideal but a *person*. Here is its supreme difference from other social orders. That person beat out the rhythm of his life not in a cloister but in the market place. There he met men who misunderstood him, or who understood him and hated him, who spat upon him and cast him into prison. He had disciplined himself to take it and not grow bitter. He lived out in daily life the principles he taught. He looked upon the multitudes with compassion because he saw them as sheep without a shepherd. He never said to his followers, "March on!" He did say, "Follow me." And to you who are here because you want to follow him and extend that Kingdom, he pointed the way. It was a way of self-discipline. "If any man would come after me, let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake shall find it."

Hilton Chapel

Its windows look upon the street
Where all day long the hurrying feet
Of students passing up and down
Denote the busy campus town.

But come within; these vine-clad walls
Are part of Seminary halls,
And doors that open to the touch
Lead to a chapel's peaceful hush.

How quiet, small, how dimly lit!
The low-swung lamps like jewels emit
A topaz glow; but golden-bright
The cross gleams in that gentle light.

While all around the shadows grow,
Peopling the empty pews; and so
We think of those who've entered here
To ease their hearts of pain and fear.

Each one some little hope has found;
None goes from here so earth-bound
As when he came, but often sees
A vision of what he's meant to be.

So you and I leave, still aware
Of that communing in the air
Which sends us forth, brave friends together,
Closer to God and one another.

MARGARET MEDLAND

Immortality

This to me were Immortality:

To do some silent, noble deed
That like a cypress tree
Lives on to mark the place
Where a tired body rests
Forever more;

To weave a sturdy thread
Of time-tried color,
Which in itself seems nothing,
Yet, in the vast design of God
Helps weave a pictured tapestry
And tell a living tale;

Illumine but a single chapter-head
Within the scroll of endless time
Which, though I die and be forgotten,
Never fades;

To be as myriad organ-pipes
That lifted many a soul to heights sublime
At vesper-time,
And yet must give their place
To newer pipes
While at the console
Sits Eternal God;

To do those "greater works"
Left unfulfilled by those passed on
Who live and work in me this very day,
Or else in me are dead;

To some day see my body-soul
And hers, whom I have loved,
Fused in a new and fresh creation—
Child of our flesh and blood,
And of our spirit, too.

What more need I to ask of God!
Let me live on,
And let me die,
And dying,
Live.

PERRY D. AVERY

Book Reviews

John Frederic Oberlin —A Protestant Saint

By Marshall Dawson. Chicago: Willett, Clark. 166 pp. $1.50

Here is a welcome addition not only to our precious store of biographies but to the literature of pastoral strategy as well. Living in Alsace in the eighteenth century, Oberlin seems to have met many of the problems of the modern minister, especially in the small town or country district. He solved the problem of correlating the social gospel and individual piety, he absorbed and survived a revolution, he transformed a larger parish—but I must stop! Just get the book and read it. You'll be glad that, though he never reached America, America has honored him by bestowing his name on one of its best colleges. Mr. Dawson had a good subject, and he has made his story so interesting that one almost forgets how wooden and dull it could have been in the hands of a less capable and vivid writer.

Albert W. Palmer

A Christian Year

By George P. Hedley. New York: Macmillan, 1934. 254 pp. $2.00.

To the ministers of modern mind and training, this book will come as a refreshing and stimulating treatment of old, and sometimes difficult, material. In short, crisp little sermonettes, it hits off the main points of the Christian year from Advent around to Thanksgiving. It does this in a manner that cannot help but quicken the imagination and point the way to effective biblical preaching. It presents a constructive, modern-minded interpretation of religious ideas that are in most people's minds associated only with outgrown and oftentimes impossible meanings. The chapters on the temptation, on miracles, on angels, on Canaan for the Canaanites, on the contranatural, are notably fresh and stimulating. This book ranks with Halford Luccock's *Preaching Values* as an illustration of how to interpret the Bible realistically and contemporaneously.

Albert W. Palmer

Two Centuries of Student Christian Movements

By Clarence P. Shedd. New York: Association Press, 1934. 466 pp. $3.00.

Pastors of churches in college towns and student workers generally will be interested in knowing of the appearance of this comprehensive book which gives an account of the student Christian movement from 1700 down to date. The chapter on science and religion, giving the background of Henry Drummond's student ministry, is especially interesting, and of course the figures of Dwight L. Moody and John R. Mott loom large in the story of the nineteenth-century developments. While many of us are more interested in knowing what the future of the student Christian movement is to be than in reading the minutes of the last meeting, nevertheless it is true that great inspiration comes out of the past and present problems can best be solved with a full and sympathetic understanding of their historical background.

Albert W. Palmer

Christianity as History and Faith

By Arthur Cushman McGiffert. Edited by A. C. McGiffert, Jr. New York: Scribner's, 1934. 321 pp. $2.50.

Many of us who have incurred a heavy debt of gratitude to the great American historian of doctrine never had the privilege of knowing Professor McGiffert. We saw him through the pages of his historical works as the careful, objective scholar; sometimes we wondered about the man behind the pen. The present volume helps us to know him better. It reveals a vigorous, enthusiastic man of faith.

The faith divulged in these essays and addresses is a Christ-centered ethical Christianity. The Jesus of history is the clue to God; for the God of the Christian is not the God that Jesus worshiped but the God whose character his own life revealed. Communion with the Christian God is therefore attained by ethical striving, reinforced by recollection of the meaning of God's purpose as found in Jesus. God is found, then, not in metaphysics but in

moral adventure. (The reader who likes labels will now brand Dr. McGiffert a Ritschlian, and he will not be far wrong; except that McGiffert is free from Ritschl's fear of science.) We are to seek Christ, not among the dead, but in the idealism and faith of present-day saints. The Christian is a sharer in Jesus' victorious faith in a rational and moral universe; but this sharing, again, is not intellectual consent but embodying Jesus' spirit. This spirit is freedom from fear, from dominance by materialism or traditionalism; it is the life of vision.

And the vision is a social vision of the possibilities of a world which has been infused by idealism and faith through the reconciling and challenging ministry of the church. What this vision was to the author may best be—I was going to say *seen*, let me rather say—*felt*, by reading the last chapter in the book. Here is an eloquent address on the Kingdon of God. Its emotional power is directed by intellectual penetration, and the result is a tremendous gospel. It was rightly put as the finale of the book, and it draws the courageously critical opening chapter to its positive fulfilment. The possibilities of an inspiring modernism are here fully realized; and in these days when second-generation modernists have lost heart, the chapter should be read for personal devotions.

Professor McGiffert, *fils*, has done a thoughtful job of editing. This is no mere set of "collected papers," but a carefully arranged sequence of thought. The topical divisions of the section on faith puts "Jesus" in front of "God" and then draws the whole together in the social ideals of Christianity: a true representation of the theological order, though these fragments have quite different chronological order. If some of the earlier essays sound a bit out of date, their spirit is thus caught up into an attitude which is quite contemporary. None of this material has been published before.

EDWIN EWART AUBREY

JESUS AND THE WORD

By D. Rudolph Bultmann. New York. Scribner's, 1934. 226 pp. $2.00.

Dr. Bultmann succeeds in escaping the temptation to make Jesus a replica of a modern liberal religious leader. He keeps the discussion on the wholly human level in dealing with Jesus. (With the exception of one short section, he confines his attention to what may still validly be called the "religion of Jesus.")

Yet his very success is in part his downfall. In an endeavor to disassociate Jesus from his background and from the later accretions of theology and piety, he goes so far as to rob the mind of Jesus of much of its religious and ethical contents. Bultmann talks about the will of God without giving it any specific meaning. But God was not a vacuum to Jesus. The latter's religious intuitions grew out of a disciplined moral life. For Dr. Bultmann to suppose that a modern man will respond in obedience to the word of God as he describes it, is to make an unwarranted assumption. That men do respond to the Christian gospel is the glorious commonplace of Christian history, but they need more than Bultmann's recipe and definition of it. On this account his earnest, practical appeal to his readers is likely to fall on bewildered and unresponsive ears, even though his readers be as he desires them to be, "deeply disturbed by the problem of their own life."

Again the author fails to live up to his ambition to be objective enough to refrain from pronouncing value-judgments. He cavalierly dismisses Satan as mythology for Jesus. And his Barthian preconceptions appear on every page. Furthermore, in his panicky eagerness to get away from the errors of liberalism he dismisses entirely the relevance of the personality of Jesus and rules all psychological investigation out of court. Liberalism deserves more judicious treatment than he accords it.

These exaggerations, however, together with the general tone of supreme confidence that now at last Bultmann has the truth about Jesus, are not as annoying as they might be in the hands of a superficial scholar and Christian. The book is a tonic for such liberals as need a tonic.

A. C. MCGIFFERT, JR.

MODERN MAN'S WORSHIP

By Bernard Eugene Meland. New York: Harper, 1934. 317 pp. $2.50.

One of the outstanding younger doctors of philosophy of the Divinity School of the University of Chicago in the field of Christian theology, a man already widely known through

his articles in religious periodicals, has written a book that is both informative and exploratory. He devotes the first half of the volume to an account of the recovery of worship in America and the widespread liturgical experimentation going on in Europe. Readers familiar with the works of Rudolph Otto will find much to interest them in an order of service Otto has worked out, in which the sermon finds its place near the beginning of the service and the climax is a sacrament of silence. Dr. Meland is a good reporter. The pictures he has chosen to illustrate this part of the book are, in most cases, excellent, although I could have wished for a few more interiors. The latter half of the book Dr. Meland devotes to an attempt to recover an objectively real object of worship. He seeks the lost transcendence. His double thesis is not unfamiliar: I am a creature of earth processes; the universe is such that I can set up relations with certain aspects of its life and thus fulfil my own life process." The first of these tenets leads into paths of religious thinking that almost suggest the revival of some ancient cult of an earth goddess, like Demeter. The second tenet opens the way to an exceedingly fresh and illuminating account of the mood of worship, its sense of appreciation, of wonder and of reality. Here are many thoughts we gladly welcome. Worship on the naturalistic level is seen to be a source of energy and of other practical consequences. In a later book undoutedly Dr. Meland will relate these insights to the Christian views of the same subjects and tell us something of the gains and losses that occur. His style is unfortunately often repetitious, sometimes vulgar, largely undistinguished, but redeems itself by its clarity, its vigor, and an occasional sentence like this: "To feel religiously is to speak with the tongues of poets and to walk with the stride of kings."

A. C. McGIFFERT, JR.

RELIGION MEETS THE MODERN MIND

By Russell Henry Stafford. New York: Round Table Press, 1934. 214 pp. $2.00.

The minister of the Old South Church in Boston has written a popular account of modern theology that outclasses anything of the kind I have seen in a long time. For one thing it deals frankly with Christian *theology* and does not shun such fundamental questions as the Trinity, as well as the more familiar and frequently debated doctrines—the atonement, the problem of evil, the anatomy of sin. So many books shy from these great themes and present a kind of denatured Christianity—a sugar-coated but anemic capsule to tempt the reluctant outsider. The only denatured thing about Stafford's book is his title. But the concession he there makes to the wary reader by advertising a book about "religion" he soon withdraws and begins to talk candidly about Christianity. Another admirable feature of this book is its simplicity of statement. In his preaching Dr. Stafford exhibits a characteristic that might well be copied by many modern sermonizers about morals and manners. Somewhere into every sermon he tucks a simple account, a kind of skeleton creed, if you please, of the Christian philosophy of life, of which his sermon as a whole is a corollary or illustration. His book likewise has a theological spinal column that enables it to march to conclusions that are genuinely practical.

A. C. McGIFFERT, JR.

THE FOUR GOSPELS

By Professor Charles Cutler Torrey. New York: Harper, 1933. (Third printing 1934.) 234 pp. $2.00.

This is a new edition with a new preface without the extensive article on the origin of the gospels which was part of the edition of 1933. Torrey's proposition that the four gospels "are in their entirety translations from Hebrew or Aramaic" (*Harper's*, April, 1934, pp. 540 ff.) and that "the original gospels were all written before the destruction of Jerusalem in 70 A.D." was thoroughly discussed and disproved among scholars a quarter of a century ago. The arguments against such an idea are well given by E. J. Goodspeed in "The Original Language of the Gospels" in the *Atlantic Monthly*, October, 1934, pp. 474 ff. The Jews were not engaged in writing books in their native language in the time of Jesus. Gamaliel the First in 50 A.D. saw a written copy of an Aramaic translation of Job and immediately had it destroyed. Philo, Paul, and Josephus, Jewish writers of the first century, all wrote in

Greek. As soon as Christianity went outside of Palestine, it breathed the Greek atmosphere, in which there was great zeal for writing. The style of all the gospels is a good Greek style, not a translation Greek. Adolph Deissmann in his book *Light from the Ancient East* has demonstrated this thoroughly from the evidence of the Greek papyri, the contemporary Greek private letters which have been discovered in such large numbers.

On the technical side E. C. Colwell published *The Greek of the Fourth Gospel* (University of Chicago Press, 1931). He investigated the so-called "Semitic idioms" and cited parallels to them in contemporary Greek literature. He thoroughly demonstrated the fact that the Gospel of John was originally written in Greek.

But the popular magazine articles and the publicity campaign go on. The statement that the opposition to Professor Torrey's thesis is due to "downright ignorance" of Aramaic is, of course, pure rhetoric. Three-quarters of Torrey's suggestions of changes in the text are pure guesswork, having perhaps in some cases homilectical value but no historical foundation. The article in the *Christian Century* of July 18 by D. W. Riddle is a good popular answer to Torrey's claim. Torrey's article in the *Christian Century* of October 24, 1934, is its own refutation. If any further answer is needed it may be found in Riddle's article in the *Christian Century* of October 31, 1934.

BENJAMIN W. ROBINSON

BEYOND DAMASCUS, A BIOGRAPHY OF PAUL

By F. A. Spencer. New York: Harper, 1934. 466 pp. $3.00.

The author, a teacher in New York University, is a master of popular English style and of the general field of Greek and Roman classical literature. He has brought together a wide variety of information into a highly imaginative biography, which reads more like a modern novel than a work of history. The reader is led from scene to scene in the life of the first century in a most interesting way. The book is attractively printed and bound.

The miracle stories about Jesus and Paul are classed with the performances of witches and sorcerers (p. 310). The ethical and spiritual teachings of Paul are given rather inadequately. In the chapter "The Greatest of These Is Charity," only ten lines are devoted to explanation of I Cor. 13. The use of the King James Version here (p. 320) by an author who brings to his interpretative task a thorough training in classical, as well as New Testament, Greek, is somewhat disturbing. His uncritical acceptance of most of the stories in the Book of Acts seems inconsistent with his critical attitude toward miracle.

BENJAMIN W. ROBINSON

PERSONALITY AND RELIGION

By Edgar Sheffield Brightman. New York: Abingdon Press, 1934, 160 pp. $1.50.

Several of my students are asking how far the influence of the personalistic philosophy of religion extends. One of its main centers is the Boston School of Theology, a Methodist institution. How numerous are its adherents within this denomination? And outside of it? What is their distribution? Possibly the reader of these lines will send me an answer out of his personal experience, observation, or reflection. Both my students and myself would appreciate such a courtesy.

Dr. Brightman, a stalwart champion of personalism, undertakes in this excellent series of Lowell Lectures (1) to present compactly the fundamentals of his philosophy of religion, and (2) to offer some suggestions for a social philosophy which he calls "organic pluralism." He proposes to set it up against the ideologies of Communism, Fascism, and Hitlerism. It is good to note that he remains an incorrigible religious liberal. The book contains some trenchant words on the relation of personal and social religion.

A. C. MCGIFFERT, JR.

AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT

By W. O. E. Oesterley and T. H. Robinson. New York: Macmillan, 1934. 472 pp. $4.00.

Those who have enjoyed and profited from the two fine volumes, *Hebrew Religion* and *A History of Israel*, which have recently been published as a result of the collaboration of Professors Oesterley and Robinson, will be delighted to have access, in the present volume,

to a summary of the patient and careful studies which underlie those works.

The authors are to be complimented on the clarity and simplicity with which they have presented their views on some of the most complex and difficult of literary problems in the present volume. This is possibly the most readable introduction to the Old Testament to appear in recent years. Again, one is delighted to find, in convenient tabular form, a clear-cut analysis of the structure of those "books" which have developed through a more elaborate process of compilation. The reader has before him just what the authors believe concerning the constituent elements of such bodies of literature and is not called upon to pick out the analysis laboriously from the body of the text.

It hardly needs to be said that a work by two such eminent scholars reveals on every page acquaintance with recent literature in the field. This appears, moreover, through the treatment given each problem in the text of the book rather than in a voluminous array of footnotes.

No one would have less inclination than the authors themselves to claim that they have said the last word on many important problems of special introduction. As one considers, for example, their treatment of the literature comprised in the books Genesis to Kings, one is delighted to find many stimulating suggestions which reveal the ever present tendency in alert critical circles to modify, in a constructive direction, the views of earlier critics. The reviewer feels, however, that progress in the study of this corpus is retarded still by a too exclusively literary approach. The convention, most naturally bound upon Old Testament scholars by earlier critics, of thinking in terms of canonical divisions, seems still to stand in the way of relating this literature to the social process. As a result one lays down the volume feeling that many important problems concerning the date and motivation of important elements in this corpus are still not satisfactorily solved. If one could, however, hope that he might contribute as much to their solution as have Professors Oesterley and Robinson, he might well feel happy. No student of the Old Testament can afford to neglect the careful study of the views advanced in this volume.

WILLIAM C. GRAHAM

DOSTOYEVSKY

By Nicholas Berdyaev. New York. Sheed & Ward, 1934. 227 pp. $2.00.

This is a translation of Berdyaev's work originally entitled *The World-View of Dostoyevsky;* but unfortunately the translator did not base his work on the Russian original, but on a French version. The author did not wish to write a biography of Dostoyevsky or a work of literary criticism: his aim was to plumb the depths of the great Russian writer's soul and to interpret his writings from the point of view of his philosophy of life. In this task Berdyaev has succeeded admirably; he has steeped himself so deeply in Dostoyevsky's spirit and manifests such degree of intuitive understanding of the subject that his interpretation throws a flood of penetrating light upon the secret of the great writer's art. Among the best chapters of the book is the one entitled "The Grand Inquisitor," which is a masterpiece of spiritual insight. Altogether, in Berdyaev Dostoyevsky has found his most sympathetic disciple and his best interpreter. It is to be sincerely regretted that one or both of the translators (the French and the English) have taken what appears to the reviewer as unjustifiable liberties with the original text, so that the translation almost verges on a free paraphrase, even whole sentences having been left out. One is rather shocked to find the last chapter entitled "Dostoievsky and Us." Despite the seriously faulty translation, however, the meaning of the original has been sufficiently preserved to make this volume precious to all lovers of Dostoyevsky.

MATTHEW SPINKA

TAKING A CITY

By Douglas Horton. New York: Harper, 1934. 116 pp. $1.00.

Not all of the books in "Harper's Monthly Pulpit Series" have been superlative. The general idea that underlies this Harper venture is this: the publication, each month, of a volume of ten sermons by one man. The volume, thus, is more than a collection of sermons; it is an introduction to the ideas, insights, abilities, and skills of one man. And just because not all preachers—even the famous preachers—are possessed of both insight and ability in equal

measure, some of the volumes of this series have been disappointing. It is obvious that the personal presence of some of America's leading preachers must add a great deal to their impact upon their hearers; for the sermons which made so great an impression when delivered from the pulpit, fall flat and flabby in print.

But nobody needs to suggest apology for this collection of sermons from the Horton barrel. They lack something, of course, of that life and appeal which Horton himself possesses as a person; but they have not escaped his contagious insights and vigorous, clear thought. He has several very valuable pulpit tricks which the rest of us would do well to investigate with an eye to borrowing. One of his favorite methods of attack is to give his sermons subheadings. After the title of the sermon, there appears a subtitle: "A sermon for those who are tired of the struggle against evil"; "A sermon for those who like a story"; "A sermon for those whose God is dead"; and so on. He also possesses the ability to translate very old and conservative ideas into modern speech; he comes, in fact, very near to adapting the old wine to new bottles. "We need a Bible," he states—and then proceeds to say that our city is our Bible; its teachings are our God's Word; its lives are the chronicles of our saints. And certainly it is easy to believe that he is effective, for the tone of complete assurance and conviction rings all through his message.

CHARLES STAFFORD BROWN

RESURRECTION

By William Gerhardi. New York: Harcourt, Brace, 1934. 372 pp. $2.50.

Here's a weird novel, practically plotless, written about one man's real or imagined psychic experience. He "got out of his body," remaining attached to it by a sort of luminous umbilical cord of ectoplasm, and went places at will, always returning to his body and being replaced in it by human but physically dead hands. Personally, if *I* were to go galivanting about the countryside in tenuosity mobile, attached to my too, too solid flesh by a sort of ghostly apron string, I shouldn't care to be replaced, after the jaunt, by the hands of Marcel Proust. But that's prejudice. This chap had the usual tough time telling his story to others, and a still tougher time getting them to credit him with sanity and sincerity. I may state, parenthetically, that he is still having a tough time of it, as far as I'm concerned. I don't care for the story; the plot is negligible; but oh, my foes, and ah, my friends—this man's brand of English does certainly give a lovely light!

CHARLES STAFFORD BROWN

ERASMUS OF ROTTERDAM

By Stefan Zweig. (Translated by Eden and Cedar Paul.) New York: Viking Press, 1934. 247 pp. $3.00.

Reviewing this book would be a much simpler matter if its aim were more apparent. As it stands, it is at once a biography of Erasmus, an essay on the significance of the humanistic spirit in Erasmus' time and our own, and, finally, a consideration of the possibilities and significance of the ideal of internationalism. A skeleton outline of Erasmus' life is used as the basis for developing these various aspects of Zweig's own thought. When one considers that he has written under the threatening war-clouds of Fascist-dominated Europe the suspicion arises that biography is only a secondary interest of the author. He seems to be seeking some guiding light in the gloom of a world not yet recovered from one fit of insanity, rushing headlong for another.

This duality of interest is reflected in the picture of Erasmus himself. On the one hand, he is made the symbol and the father of a rational, idealistic humanism which thinks in terms of all humanity. From this point of view Zweig praises Erasmus' detachment from the bitter clashes of the Reformation. But when Zweig tries to see Erasmus as he really was in his own times, he describes the great humanist more realistically as a quibbling egotist who "could not muster strength enough for an open decisive, and unambiguous pronouncement."

By far the best portions of the book are the chapters which deal specifically with Erasmus' conflict with Luther. Here Zweig is less the essayist, more the dramatist. The vividness of his style produces a truly exciting picture of the clash of spirits. There is a regrettable aspect of this section, however, for the tendency to dramatize results in a caricature rather than a characterization of Luther. The Reformer

had his violent, over-emotional side; but to say that he was "at his best when fury and hatred leapt volcanically from his mouth" is to make an unfortunate and careless statement about the author of *On the Freedom of the Christian Man*, to mention only one of the texts which reveal Luther at his spiritual best.

Zweig sees the importance of Erasmus' idealism, his trust in learning and education. He is less clear in assessing the significance of Erasmus' failure to grasp the profound currents of emotion and will which more than reason and education make human history. The problems involved in the relationship of rational idealism to the main springs of human action are certainly to be found in the career of Erasmus, and Zweig points them out. But they are too complex in their implications to be given any measure of adequate treatment in so brief a compass. *Erasmus of Rotterdam* needed a more thorough, precise, and extended development both of the life of Erasmus himself, and of the problems which that life raises.

DAN D. WILLIAMS

THE STORY OF JESUS

By Basil Mathews. New York: Harper, 1934. 217 pp. $1.50.

Basil Mathews here writes the story of Jesus more briefly than in his *A Life of Jesus*, published in 1931. This *Story* has benefited by the years of study and travel that went into the making of the larger volume, and contains twelve interesting photographs taken by the author while in Palestine.

The volume is designated as "A Book for Young People," but its usefulness will be as wide as is the need for popular portrayals of the story of Jesus. It gives freshness and meaning to the biblical narratives without attempting reinterpretation. Scene after scene, parable after parable, incident after incident, is lifted into authentic settings and flooded with the light of vivid and colorful description.

"Writing between the lines" of the biblical narratives, the author contributes information which builds up the dramatic interest of the story. These contributions are imaginative, yet obviously flow from an intimate understanding of the places and circumstances in which the incidents in the life of Jesus took place.

At the disputed points in the story of Jesus, the charm of the work fades. The interpretations are unconvincing. Young people will surely consider them inadequate. The contributions of biblical and historical research to the finer understanding of parts of the story seem to have been ignored. This inadequacy is compensated only in part by the delicate restraint apparent at those points.

The author has done less than might have been done in such a "Story." That which he has done shows skill, sympathy, and imagination.

VIRGIL FOSTER

FORTY MISSIONARY STORIES

By Margaret W. Eggleston. New York: Harper, 1934. 162 pp. $1.50.

Margaret Eggleston adds to her contribution of Christian tales a group of short biographical sketches from many mission fields. Some of the heroism and adventure incident to Christian living in the hard places has been isolated in these true stories and portrayed in the author's usual simple style. Some of the sketches leave us wishing that we had been given a more complete story of the hero or heroine. Presenting a good variety of characters, rich in vitality and color, the book will be particularly useful in the church school.

VIRGIL FOSTER

SADHU SUNDAR SINGH

By C. F. Andrews. New York: Harper, 1934. 201 pp. $2.00.

This is a personal memoir by a lifelong friend of the great Indian mystic who disappeared three years ago in an attempt to carry the Gospel to Tibet. It is the author's "one great longing that the reading of this book may be the means of passing on to others that same devotion to Christ" which in the Sadhu so influenced Andrews and many others. The Sadhu's spiritual life is interpreted by one who shared his viewpoint too closely to be critical or objective in dealing with the subject. It is a deeply moving testimony, however, simply and sincerely written, and shows sympathetic understanding of the struggles of the Sadhu and of his religious and social background as the son of a well-to-do Sikh family

in a Punjab village. The life of this non-Christian who found in Christ the fulfilment of his longings and in the bearing of His Cross the sole integrating purpose and abiding source of joy of his life is a challenge to the materialistic complacency of the lives of the nominal followers of Christ in the West.

FLORENCE A. MOSELEY

THE ROCK

By T. S. Eliot. New York: Harcourt, Brace, 1934. 86 pp. $2.00.

Some of the best verse and worst drama of recent years is combined between the covers of this new pageant play.

One does not need to be a clairvoyant to understand what happened in its preparation. Someone thought that a pageant would be just the right thing to initiate the church building-fund of the diocese of London. Further, that one of England's best poets, T. S. Eliot, would have the spiritual insight and sympathy to create such a pageant. Then someone else, probably an administrator, fearful that a poet would not get in all the facts, proposed a committee to co-operate with Mr. Eliot, who wasn't wary enough to resist. The committee, with scholarly thoroughness, endeavored to put into the pageant the history of the world and all the ages of man and of the church, together with miscellaneous arguments against Communism, Fascism, and individualism, and in behalf of good English ale and beer. Mr. Eliot found himself left with only the choruses to do. He did them with power and beauty, but he added a Foreword in which he urbanely washed his hands of the rest of the play.

In spite of the dramatic hodgepodge, the book is worth having for the crisp forthrightness of Mr. Eliot's verses. Here are two samples:

> And they write innumerable books; being too vain and distracted for silence: seeking every one after his own elevation, and dodging his emptiness.

> And the Son of Man was not crucified once for all,
> The blood of the martyrs not shed once for all,
> The lives of the Saints not given once for all:
> But the Son of Man is crucified always
> And there shall be Martyrs and Saints.

FRED EASTMAN

Notice to Former Students

For our use in preparing the Alumni Notes for the March issue of the REGISTER will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the former students if you will give us the facts. Copy should be in the REGISTER office by January 20. The Alumni Notes will be prepared by Professor Benjamin W. Robinson.

THE EDITOR

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

> Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

ANDREWS, M. E.: The Ethical Teaching of Paul
BULTMANN, D. R.: Jesus and the Word
GOODSPEED, E. J.: The Story of the Old Testament
GRANT, F. C. (tr.): Form Criticism
OESTERLEY, W. O., and ROBINSON, T. H.: An Introduction to the Books of the Old Testament
ROBERTS, RICHARD: That Strange Man upon His Cross
ROPES, H. H.: The Synoptic Gospels

Church History:

CASE, S. J.: Makers of Christianity
CONSTANT, G.: The Reformation in England, Vol. I
DAWSON, CHRISTOPHER: Mediaeval Religion
GARRISON, W. E.: Intolerance
KELLER, ADOLF: Religion and Revolution
LUCAS, H. S.: The Renaissance and the Reformation
MECKLIN, J. M.: The Story of American Dissent
NYGREN, A.: The Church Controversy in Germany
PIPER, OTTO: Recent Developments in German Protestantism
SEEHOLTZ, A. G.: Friends of God
SELDES, GEORGE: The Vatican Yesterday, Today, and Tomorrow
VIDLER, A. R.: The Modernist Movement in the Roman Church

Science of Religion and Missions:

BUCK, O. M.: Christianity Tested
GOWEN, H. H.: A History of Religion
Radhakrishnan, S.: East and West in Religion
SAUNDERS, KENNETH: The Ideals of East and West

Philosophy, Psychology, and Science:

BRIGHTMAN, E. S.: Personality and Religion
GILKEY, J. G.: You Can Master Life
SMITH, T. V.: Beyond Conscience
TAYLOR, A. E.: Philosophical Studies

Religion and Theology:

BOX, H. S.: The World and God
BRUNNER, EMIL: The Mediator
CAMFIELD, F. W.: Revelation and the Holy Spirit
DAKIN, A. H.: Von Hügel and the Supernatural
HORTON, W. M.: Realistic Theology

Religion and Theology.— Continued:	McGIFFERT, A. C.: Christianity as History and Faith MORE, P. E.: The Skeptical Approach to Religion SEEBACH, J. F.: The Path of Protestantism STAFFORD, R. H.: Religion Meets the Modern Mind
Practical Theology:	ATKINS, G. G.: Preaching and the Mind of Today DAY, A. E.: Jesus and Human Personality FOSDICK, H. E. The Secret of Victorious Living HEDLEY, G. P.: A Christian Year HORTON, DOUGLAS: Taking a City LEMMON, CLARENCE: The Art of Church Management MELAND, B. E.: Modern Man's Worship MILLER, J. H.: The Practice of Public Prayer SCHERER, PAUL: When God Hides WARD, J. W. G.: The Refiner's Fire
Social Ethics:	BARKER, L. V.: Lay Leadership in Protestant Churches BURKHART, R. A.: Thinking about Marriage FRY, C. L.: The Technique of Social Investigation GREGG, R. B.: The Power of Non-violence HALLENBECK, W. C.: Urban Civilization of Protestantism HODGSON, LEONARD (ed.): Convictions MATHEWS, S.: Christianity and Social Process MORGAN, W. H.: Fifty Years of Student Religion WESTON-HARLOW: Social and Religious Problems of Young People RIEGEL, O. W.: Mobilizing for Chaos SHEDD, C. C.: Two Centuries of Student Christian Movement SPENCER, M., AND WORKMAN, H. W.: Spiritual Healing VAN KIRK, W. W.: Religion Renounces War
Religious Education:	BETTS, G. H.: Teaching Religion Today OSBORN, A. R.: Schleiermacher and Religious Education
Drama and Literature:	ASHFORD, BAILEY K.: A Soldier in Science BERDYAEV, NICHOLAS: Dostoievsky CARR, E. H.: Karl Marx DAWSON, MARSHALL: Oberlin EASTMAN, FRED: Plays of American Life EDDY, SHERWOOD: A Pilgrimage of Ideas FULLERTON, W. Y.: C. H. Spurgeon INGE, W. R.: Vale LUCCOCK, H. E.: Contemporary American Literature and Religion MATHEWS, B.: John R. Mott, World Citizen OLIVER, EDITH: Alexander the Corrector O'NEILL, EUGENE: Days without End REPPLIER, AGNES: Junipero Serra TANNEBAUM, F.: Osborne of Sing Sing WINTHER, S. K.: Eugene O'Neill YARMOLINSKY, AVRAHM: Dostoevsky

MATTHEW SPINKA, *Librarian*